



The Blood of a Muslim

All praise is due to Allâh. We praise Him and seek His aid and forgiveness. We seek refuge in Allâh from the evil of our own selves and from the evil of our actions. Whomsoever Allâh guides, none can send astray and whoever Allâh sends astray, none can guide.

I bear witness that there is no deity worthy of worship except Allâh alone, who has no partner. And I bear witness that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is His slave and His Messenger. May Allâh send peace and blessings upon him, his family and his Companions until the Last Day.



Introduction

Muslims hold the ka'bah in very high esteem. From the ruler to the lay-Muslim, no one would question the sacredness of the ka'bah and its surroundings. This is due to it being the focal point of prayer and its place in the Qur'ân and throughout history. With the honour and respect that the ka'bah commands, it is indeed astounding then, to see indifference and a sanitised attitude of the Muslims towards the bloodshed, daily suffering and persecution of fellow Muslims in parts of the world that are well reported in the media and the parts that are hidden from public eyes.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“The Blood of a Muslim is worth more than the Ka’bah.”** [Sunan Ibn Majah; Silsilah as-Saheehah, 3420; Saheeh al Targheeb wal Tarheeb, 2441]

What could Muslims do if the disbelievers came to occupy Masjid al Haram or indeed even managed to destroy it? As history bears witness, the ka'bah has been rebuilt many times after being damaged; we may rebuild the ka'bah but could we rebuild a life that has been destroyed?

It is becoming impossible to innumerate the places and the people who continue to endure the onslaught from the enemies of Islam and those who are becoming increasingly at risk from death. One such example is the region of East Turkestan, commonly known today as Xinjiang in Western China.

I am not going to spend time in regurgitating history of this region and its people because both, the real and the propaganda history have their detractors. What I will focus on is the collective responsibility of the Muslim world; from the leadership of Muslim countries to the ordinary Muslims, to rise to their obligations and duties.

This paper will briefly analyse these obligations and duties in light of the following hadeeth -:

The Messenger (ﷺ) said: **"A Muslim is a brother of another Muslim, he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfil his needs; whoever brought his (Muslim) brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection."** [Saheeh al Bukhâri, 622]

This short and simple hadeeth exemplifies the type of clarity with which the Messenger (ﷺ) spoke. His eloquence and brevity in speech is unparalleled with precision and wealth of meaning.

In light of the global and tragic realities facing the Muslim world, we need to understand these words of the Messenger (ﷺ) and understand the depth of their meaning and implication. In Islam, brotherhood is synonymous with all that the Deen promotes. It is a force for unity, strength and all that is good within humanity. It is a force for fairness and provides stability in an unstable and inequitable world.

Muslim Responsibility towards Each Other

The Messenger (ﷺ) said: "Allâh supports His slave as long as the slave is supportive of his brother..." [Saheeh Muslim]

The Messenger (ﷺ) said: "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." [Saheeh al Bukhâri]

Muslims are a single body and a single structure; each part supporting the other and each part feeling the pain that the other parts are suffering as the Prophet (ﷺ) said: "The Believer to the Believer is like a solid building, one part supports the other." And he interlaced his fingers to demonstrate this [Saheeh al Bukhâri, 481 and Muslim, 2585]

The Prophet (ﷺ) also said: "The example of the Believer in their mutual love and mercy is like the example of a body, if one part of the body feels pain, then all the body suffers in sleeplessness and fever. [Saheeh al Bukhâri, 6011 and Muslim, 2586]

Accordingly if one of the parts is hurt, then the rest of the body immediately feels that pain and is certainly uncomfortable at the situation until it is rectified. Brotherhood in Islam is a standard that guarantees safety and well being of society. Being a complete way of life, Islam promotes a stable and healthy society in every sense of the word.

The early Muslims used to prefer their fellow Muslim brothers over their own selves. Allâh praised the Ansar for their selflessness and said that they: **...love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that.** (Al Hashr: 9)

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "It is sufficient evil for a Muslim that he should look down upon his brother. The life, wealth, and honour of a Muslim are inviolable by another Muslim" [Saheeh Muslim]

Muslims think that it is sufficient to consider each other as 'brothers' without taking the necessary steps to put the noble principle of brotherhood into practice. Lack of knowledge and implementation of Islam in their daily lives have hardened their hearts; perhaps this is why we see some Muslims showing indifference to the calamities befalling their brethren across the globe. Having this sense of detachment and an apologist mindset actually makes the work of the disbelievers much easier. In their quest to suppress Islam and Muslims, they are emboldened by the lack of global response from the Muslim world.

Brotherhood in Islam necessitates mutual love and care and giving to others what one would desire for oneself. The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked: "Who is the dearest person to Allâh?" He said: 'Those who are most useful to (other) people.' – What better use is there than for a Muslim to come to the aide of his fellow Muslim when he needs it? The global trend of Islamophobia requires a regional response and the Muslims are exhorted to organise and plan da'wah and relief work much more effectively and with coherence; as well as in any other way as the situation demands. We must take into effect the words of Allâh: **Help you one another in *AlBirr* and *AtTaqla* (virtue, righteousness and piety); but do not help one another in sin and transgression.** (Al-Ma'idah: 2)

Allâh made the believers as brothers so that they have mercy upon one another; so that they love one another; so that they help one another and support one another. This is how Muslims should be.

Brotherhood in Islam and Friendship with the Disbelievers

The importance of brotherhood in Islam can not be exaggerated enough and the ayât (verses) of the Qur'ân and ahadeeth (narrations) from the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and statements from his Companions are vast on this subject matter. Allâh (سُبْحَانَهُ وَتَعَالَى) says in the Noble Qur'ân: **The believers are nothing else than brothers (in Islâmic religion).** (Al Hujurât: 10)

Allâh (سُبْحَانَهُ وَتَعَالَى) also says: **The believers, men and women, are *auliyâ'* of one another.** (At-Tawbah: 71)

Auliya' in Arabic has numerous meanings; in the Qur'ânic context, the mufasireen (exegetes of the Qur'ân) have explained it to mean 'protectors', 'helpers', 'supporters' and 'friends' of each other and those who are 'loyal' to each other. This is also confirmed by Allâh (سُبْحَانَهُ وَتَعَالَى) when he says: **Verily, your *Walî* (Protector or Helper) is Allâh, His Messenger, and the believers...** (Al- Al Mâ'idah: 55)

It is also for this purpose that Allâh (سُبْحَانَهُ وَتَعَالَى) says: **You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger...** (Al Mujâdilah: 22)

We are discouraged from befriending any kuffâr who fight Muslims. We must not incline towards them, rely upon them and take them as support; this is a matter of huge proportion as Allâh (سُبْحَانَهُ وَتَعَالَى) says: **And incline not towards those who do wrong, lest the Fire should touch you..."** (Hûd: 113)

Allâh (سبحانه و تعالى) also says of the kuffâr that: **...they are but awliya' (helpers, supporters, friends, protectors) to one another..."** (Al Mâ'idah: 51)

He (سبحانه و تعالى) further says in the same ayâh: **...And if any amongst you takes them as awliya', then surely he is one of them.** (Al Mâ'idah: 51)

Allâh (سبحانه و تعالى) says: **And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship (with the kuffâr) saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will...** (Al Mâ'idah: 52)

Ibn Katheer, commenting on ayâh 52 said: "They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favour with the Jews and Christians, to use this favour for their benefit in that eventuality!"

At what expense has their friendship with the kuffâr benefitted them? They have become enslaved and addicted to their systems and values, while undermining their own. They have become humiliated and insignificant in the world. The cries of help from the Muslim 'Ummah go unnoticed and unanswered and in short, they have become defeated by the very allegiances they sought to build with the non-Muslims. They left their trust and reliance upon Allâh and sought the aide of the disbelievers to scrounge for a miserable worldly gain.

Imâm Ahmad and Muslim reported that the Prophet (صلى الله عليه وسلم) went out to (the battle of) Badr, and a man from among the mushrikeen followed him and caught up with him at al-Harrah. He said, "I wanted to follow you and join you, and have some of the war-booty with you." The Prophet (صلى الله عليه وسلم) asked: "Do you believe in Allâh and His Messenger?" He said, "No." He said, "Go back, I do not need help from a mushrik."

Allâh (سبحانه و تعالى) says: **O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.** (Al Mâ'idah: 57)

In regards to trusting them and taking them as advisors and consultants instead of the believers, Allâh says: **O you who believe! Take not as (your) bitaanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made clear to you the ayât (proofs, evidence, verses), if you understand. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e., you believe in the Tawraat and the Injeel (Torah and Gospel) while they disbelieve in your Book (the Qur'ân)]. And when they meet you, they say, 'We believe.' But when they are alone, they bite the tips of their fingers at you in rage. Say: 'Perish in your rage. Certainly Allâh knows what is in the breasts (all the secrets).' If a good befalls you, it grieves them, but some evil overtakes you, they rejoice at it..."** (Aal 'Imran: 118-120)

Imâm Ahmad reported that Abu Moosa al-Ash'ari (رضي الله عنهما) narrated: "I said to 'Umar (may Allâh be pleased with him). 'I have a Christian scribe.' He said, 'What is wrong with you, may Allâh strike you dead!

Have you not heard the words of Allâh (سبحانه و تعالى): **O you who believe! Take not the Jews and the Christians as awliya' (friends, protectors, helpers, etc.), they are but awliya' to one another...** (al-Mâ'idah 5:51)? Why do you not employ a haneef [i.e. a Muslim]?' I said, 'O Ameer al-Mu'mineen, I benefit from his work and he keeps his religion to himself.' He said, 'I will never honour them when Allâh has humiliated them, and I will never bring them close to me when Allâh has expelled them from His mercy.'"

It needs to be made apparent that befriending kuffâr is not the same as showing kindness, which is enjoined upon the Muslims: **Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.** (Al-Mumtahina: 10)

It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers those who disobey Allâh). (Al-Mumtahina: 10)

And Muslims must never forget a golden rule when it comes to being just and not letting emotions take the better of our senses: ... **and let not the enmity and hatred of others make you avoid justice.** (Al Mâ'idah: 8)

It is thus a duty upon every Muslim to evaluate their relationship with the disbelievers on the basis of Deen and social justice as defined by the Shari'ah. Our kindness and good relations with them should be maintained as long as they are not treacherous towards any Muslim, either individually or as a society. The guidance in the Qur'ân and Sunnah necessitate our du'a (supplication) and taking practical steps in supporting the 'Ummah in crisis; removing harm wherever and whenever we can.

Oppression and Oppressors

As part of a lengthy Hadeeth Qudsi, Allah (سبحانه و تعالى) says: "O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another..." [Saheeh Muslim]

Dhulm (oppression) literally means to 'exceed the boundaries of something'. From amongst the three types of oppression, there is the oppression of a human being towards another human being, like killing a person without a legal reason; and that is the greatest type of dhulm regarding a human being (see 'al-Fawaa'idul Muntaqaat min sharhil Kitaabit Tawheed' of shaykh Muhammad ibn Sâlih al Uthaymeen)

The Messenger (صلى الله عليه وسلم) said: **"A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. Piety is here - and he pointed to his chest three times. It is evil enough for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for another Muslim: his blood, his property and his honour."** [Saheeh Muslim]

"All things of a Muslim are inviolable for another Muslim: his blood, his property, and his honour." This is a statement which the Prophet (صلى الله عليه وسلم) mentioned in his farewell sermon at the end of his Hajj.

The Messenger (صلى الله عليه وسلم) said: **"A Muslim is a brother of another Muslim, he should not oppress him, nor should he hand him over to an oppressor..."** [Saheeh al Bukhâri, 622]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said: **“Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection...”** [Saheeh Muslim]

Is it classed as oppression, for a Muslim who has the means (no matter how small) to help a fellow Muslim, yet he refuses to? In a Hadeeth Qudsi, Allâh (سُبْحَانَهُ وَتَعَالَى) says: **“I shall take revenge on the oppressor in this life and the next. I shall take revenge on someone who saw a person being oppressed and was able to help him but did not help him.”** [Reported by Tabaranî]

To this effect, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said: **“Allâh would torment those who torment people in the world.”** [Saheeh Muslim]

In a Hadeeth Qudsi, it is reported that Prophet Dawud (AS) said: **“O Allâh, You know that I love You and I love all those who love You, but how may I endear You to Your servants? Allâh said: Remind them of My Favors, My trials and My anger. O Dawud, any of My servants who helped an oppressed person and stood by him in his oppressed state, I'll keep his feet firm on the Day when all feet will be shaken.”** [Al Bayhaqi, al Ahadith al Qudsiyyah]

Islam and a Muslim have nothing to do with oppression. This matter is of huge significance and can not be generalised as done by a large portion of the global media and indeed by some extreme Muslims as well. A clear distinction has to be made between Muslims and those who merely claim adherence to the Islamic faith and trade in the name of religion. Those who have a knowledge-based and moderate insight of Islam have a duty, especially in the current period of turmoil in order to quench the thirst of those non-Muslims who are eager to learn (and accept) Islam as well as those Muslims who remain unclear about these aspects of their faith.

And indeed only Allâh's Help is sought in correcting our affairs and guiding us to success.

Disclaimer: The English translation of the meanings of the Qur'ân is taken from 'The Noble Qur'ân' by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan.

Please note that you can not and should not use non-Arabic translations of the Qur'ân and the Hadeeth as a replacement or substitute for the original Arabic. Gross misunderstandings usually arise from lack of language skills as well as knowledge of history and context from amongst other things.